

THE STRANGEST SOVEREIGN

Curious Position and Power of Pakoe Bowono, Ex-Emperor of Surakarta.

There is an empire on this planet which for strange originality might as well be situated in Mars. It is governed by two emperors at the same time, and withal is not larger than the state of Delaware. Both emperors reside in the same city, each has his own resplendent court, enormous revenues, armies, imperial chancellors, government officers and courts of justice, writes Ernst von Hesse-Wartegg, in "The Nail of the Universe" in Century.

Only one of these emperors is known to the outside world, and he only to a slight extent. The name and titles of the leading one would easily fill a column; his subjects, 1,000,000 in number, call him the susuhunan, and he himself modestly signs himself Pakoe Bowono X.—"Nail of the Universe, the Tenth." In him his people venerate not only their sovereign ruler, but also their religious pontiff, placed so high above them that none dares approach him upright or cover him with a glance; his state ministers, and even his own brothers, crouch before him with folded hands as in prayer, and with downcast eyes. Yet he is a powerless puppet in the hands of a small European nation, and may not even receive or dispatch a letter without previously submitting it to the Javan representative of the Dutch. He actually rules his empire, every square inch of it, which he calls his personal property yet he may not walk or ride outside the palace gates without the former's permission. He keeps thousands of troops at his own expense, men with modern swords and rifles, Amazons with ancient lances, bows and arrows; yet he is virtually a prisoner in his own palace, the grounds of which cover nearly a square mile where there are hundreds of buildings, the most sumptuous halls, luxurious chambers and storerooms and stables, with many thousands of attendants. Still he has no kitchen and no cook, his own meals being sent to him daily from outside. He is absolute master over all his people, who depend for their livelihood entirely upon him; yet he may not trust any of the men, and surrounds himself entirely with women. Thousands of the latter are at his beck and call; hundreds he calls his more or less legitimate wives, who have borne him many sons; yet he has no direct heir to the throne, which is one of the oldest and most eminent in Asia.

This curious personage is his majesty the emperor of Surakarta.

BEATEN BUT NOT DISGRACED

How Custer and His Men Fell Before Overwhelming Indian Force.

Gall and Crazy Horse now determined to end the affair. Massing their warriors in the ravine they fell upon both flanks at the same time that Crow King and Rain-in-the-Face led the direct charge against the front of the thinned and weakened line. They swept over the little band of men, probably now out of ammunition, in a red wave of destruction. There was a fierce hand-to-hand struggle with clubbed guns and tomahawks, and all was over. Some 20 or 30 men without their officers, who had probably all been killed where they stood, for their bodies were found grouped around that of Custer on the highest hill, endeavored to break through on the right. They were slaughtered to a man before they reached the river. A few scattered bodies here and there in different parts of the field indicated that separate men had made futile dashes for freedom. But the bulk of the command was found just where it had fought with the troopers in line, their officers in position. They had been beaten and killed. Not an officer or man lived to tell the story, but they had not been disgraced, says Cyrus Townsend Brady, in Pearson's Magazine.

There, the second day afterward, Terry, with Gibbon, having relieved Reno's men, found them on the hills which they had immortalized by their desperate valor. They had been stripped and most of them mutilated. Custer's body was shot in two places, in the side and in the temple. It was not scalped or mutilated. Col. Dodge, an authority on Indian customs, declares that if he was not scalped or mutilated he is convinced that Custer committed suicide. None of the officers with whom I have communicated and who inspected the body are willing to indorse this statement; on the contrary, I am sure that Col. Dodge must be in error. The Indians give no particular information as to Custer's death. All that is known is that his body was there with those of his brave men.

Some Bread History.

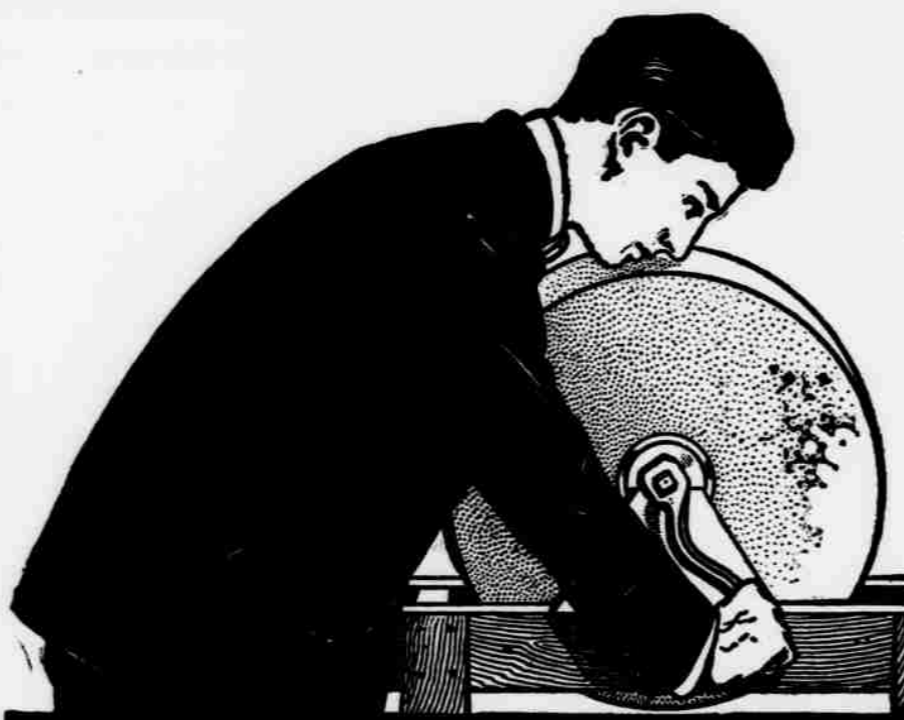
From Rome the art of making leavened bread was slowly introduced among the northern nations, and even at the present time, in upper Norway and Sweden, in Finland, Iceland and Siberia, fermented bread is but seldom used except among the higher classes. In many parts of Sweden rye takes as hard as wood are baked twice a year and form the common bread of the poorer classes. In Scotland, up to a recent period, barley bannocks and oat cakes were the ordinary bread of the people.

Difficult Osculation.

English newspapers tell of a laborer named Samuel Wellington who attempted for a while to kiss his toe. In doing so he broke his thigh and had to be conveyed to a hospital.

Burns Relic.

A Burns letter was sold recently for \$300.



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Dr. J. E. WALSH, President, was formerly Chicago's leading specialist, ex-surgeon-in-chief of St. Anthony's Hospital, and is a graduate of Rush and Bennett Medical Colleges.

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DUTTON BROS. DENTISTS 412-414 Fifth St. St. Joseph, Mo. Over Hendrick's Jewelry Store.

CHILDREN OF THE MESA.

Indians of the Southwest Who Are Becoming Willing Subjects to Civilizing Influences.

The home of the Orabi branch of the Moqui Indians is a mesa 500 feet high, upon which the old Indians practice the snake-dance and other favorite ceremonies of the tribe. But it is probable that the coming generation, or, perhaps, the present one, will grow out of these things. The white man, with his schoolhouse and other usages of civilization, has found the young Indians and made friends of them, says Youth's Companion.

A few years ago these Indians of the mesa were considered hostile because they exhibited more opposition to the influence of the whites than did the other Moquis. When it was proposed to build a schoolhouse at the base of the mesa and to place all the children in school, the parents stubbornly refused to permit it. But a house was built, and after long and persistent effort, every child of proper age was enrolled as a pupil. The Indians, who had so vigorously opposed at first, became jealous friends of the school as soon as they saw the results of it.

The enterprise has been very successful, and now one may stand near the school at seven o'clock in the morning and, looking up at the plateau, 500 feet above, see suddenly a curious thing. Little children, looking like dolls, begin to appear over the edge of the mesa. One child comes into view behind another, and soon the face of the great rock is alive with the little creatures as they descend, in single file, the steep, zigzag path leading to the base of the mesa and the school. The little folks seem to be hanging to the wall of the immense rock as they slowly descend the face of it. They keep pouring over the edge at the top, and the head of the line has reached the school on the plain below before the last of it leaves the mesa.

When the straggling line comes fully into view, it is nearly a half-mile long. A fanciful person might see in its convolutions on the path some resemblance to the movements of a snake, and think of it as the snake-dance with which the young Indians have replaced that of their grandfathers.

In this school there are 175 children, and in regularity of attendance it is said to head the list of Indian day schools in all the country. A fine large new building, costing between \$3,000 and \$4,000, has taken the place of the first schoolhouse. New clothes, such as white children wear, are supplied the pupils when they enter school. The children are fond of their lessons, and the teachers have but few complaints to make of bad behavior.

PICTURE-GALLERY ACHE.

Attacks Which Follow Long-Continued Straining of the Eyes Looking at Pictures.

Every one is more or less familiar through personal experience with the dull, uneasy feeling or sharp ache in the head that follows a day of sightseeing in picture-galleries or the museums. The same sort of a headache is often caused by an evening at the theater—a just punishment for frivolity, one might say, says Youth's Companion, were it not for the fact that some people suffer similarly after a long church service, and especially after listening intently, with eyes fixed on the preacher, to a long sermon. These headaches vary in character, as well as in intensity and in location. There may be simply an all-over feeling in the head, not amounting to actual pain, which persists through the evening or disappears after a good dinner. The headache may be sharp, located in the temples and forehead, or it may be duller, confined chiefly to the back of the head, and increased by movement. Usually the next day dawns with all traces of the evening's pain gone, or recalled only by a little soreness of the scalp; but sometimes, especially in sufferers from periodical attacks of headache, the day in the galleries or the few hours at church will serve as the exciting cause of a three-day period of agony.

The cause of these headaches is undoubtedly the so-called eye-strain, although bad air may act as a contributory cause. In some cases, and these are usually the most severe, the fault lies in astigmatism, which is not marked enough to cause trouble ordinarily, but only when the eyes are tried by long-continued gazing. This acute form of headache may be prevented usually by properly fitted glasses. The duller kind is more probably due to muscular exhaustion, resulting from looking at the picture hung above one's head or at the preacher speaking from the elevated pulpit. The elevator muscles of the eyes are not used to such long-continued action, and so they tire.

The prevention in the case of the attendant at church is not to gaze so long at the preacher, but it is hard to say how the visitor to the picture gallery can escape. The only help is to throw the head far back; this will diminish the strain on the eyes, but will transfer it to the posterior neck muscles—which is also provocative of headache. The only real preventive is to look at a few pictures at a time—and this advice is as good in an esthetic sense as it is in a physical one.

A Belated Gift.

Four years have gone by since Queen Victoria sent for distribution among her soldiers in South Africa Christmas boxes of chocolate. A few weeks ago a retired British sergeant, now living in New York state, received his package by registered mail from the British war office. The usual entanglement of red tape had beset the distribution of the presents, and the chocolate did not reach the soldier as fresh as her majesty intended it should be.—Detroit Free Press.

BLACK-DRAUGHT STOCK and POULTRY MEDICINE

Stock and poultry have few troubles which are not bowel and liver irregularities. Black-Draught Stock and Poultry Medicine is a bowel and liver remedy for stock. It puts the organs of digestion in a perfect condition. Prominent American breeders and farmers keep their herds and flocks healthy by giving them an occasional dose of Black-Draught Stock and Poultry Medicine in their food. Any stock raiser may buy a 25-cent half-pound air-tight can of this medicine from his dealer and keep his stock in vigorous health for weeks. Dealers generally keep Black-Draught Stock and Poultry Medicine. If yours does not, send 25 cents for a sample can to the manufacturers, The Chattanooga Medicine Co., Chattanooga, Tenn.

ROCHESTER, GA., Jan. 30, 1903. Black-Draught Stock and Poultry Medicine is the best I ever tried. Our stock was looking bad when you sent me the medicine and now they are getting so fine. They are looking 25 per cent. better. S. F. BROCKINGTON.

SPRAINS.

S. A. Reed, Cisco, Texas, writes, March 11th, 1901: "My wrist was sprained so badly by a fall that it was useless; and after using several remedies that failed to give relief, used Ballard's Snow Liniment, and was cured. I earnestly recommend it to any one suffering from sprains." 25c, 50c, \$1.00. Sold by Hinde Drug Co.

DO YOUR CHILDREN ASK QUESTIONS?

Of course they do. It is their way of learning and it is your duty to answer. You may need a dictionary to aid you. It won't answer every question, but there are thousands to which it will give you true, clear and definite answers, not about words only, but about things, the sun, machinery, men, places, stories and the like. Then, too, the children can find their own answers. Some of our greatest men have ascribed their power to study of the dictionary. Of course you want the best dictionary. The most critical prefer the New and Enlarged Edition of

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NEW SCHOOL BOOK.

Rader's Civil Government and History of Missouri out in Revised Form.

The publishers of Rader's Civil Government and History of Missouri, the book adopted for use in the public schools of this state, announce a new and thoroughly revised edition which is now ready for delivery. The author, Hon. P. S. Rader has been at work on the new book for some time and it presents both subjects in a newer and more comprehensive form than heretofore.

Teachers should ask their booksellers to order at once the REVISED edition of this book. The publishers are Tribune Printing Company, Jefferson City, Mo.

Church Directo

Presbyterian Church.

James McFarland. Bible School at 9:30 every Lord's Day. Y. P. S. C. E. at 7 p. m. Prayer Service Thursday evening at 8. Preaching every Lord's Day at 11 a. m. 8 p. m. Woodville every Sabbath at 3 p. m. Everybody cordially invited to attend the above services.

Christian Church.

Frank McCallon, Pastor. Bible school every Lord's Day 9:30 a. m. F. L. Zeller, superintendent. Y. P. S. C. E. every Lord's Day 7:00 p. m. Prayer meeting every Thursday evening at 8 p. m. Preaching every Lord's Day, morning and evening, at 11 a. m. and 8:00 p. m. Meeting of official board every first Lord's Day. All cordially invited to attend all meetings of the church.

M. E. Church.

A. J. Brock, Pastor. Preaching every Sabbath morning and evening at 11 a. m. and 8:00 p. m. Sunday school every Sabbath at 9:30 a. m. F. S. Morgan, Supt. Prayer meeting every Thursday evening at 7:30 p. m. Epworth League Junior every Sabbath 3 p. m., and senior one hour before preaching every Sabbath evening. Business meeting of the official board the first Monday of each month, at 4:30 p. m. J. A. Kreck, secretary of the board. W. F. M. Society meets the first Friday of each month, 8:30 p. m.

Evangelical Church.

H. E. Bower, Pastor. Sunday school at 10 a. m. Prayer meeting Thursday at 8 p. m. Services every Sunday, morning and evening. Regular preaching services the first and third Sundays at 11 a. m., and the second and fourth Sundays at 8 p. m. Preaching at Nickell's Grove on the first and third Sundays at 8 p. m., and the second and fourth Sundays at 11 a. m. All are cordially invited to attend.

German M. E. Church.

H. A. Siekmann, Pastor. Sunday school, 10 a. m. Preaching every Sunday at 10:45 a. m. Sunday school at Nodaway church at 1:30 p. m. Preaching every Sunday at the Nodaway church at 2:30 p. m. Everybody cordially invited to attend above services.

M. E. Church, Forest City.

Rev. Thorpe, Pastor. Preaching on the second and fourth Sunday in each month, 11 a. m., and evening. Preaching on the first and third Sunday evening. Sunday school every Sunday at 9:30 a. m. Junior League at 2:30 p. m., and Senior League at 7 p. m. J. A. Lease, Pres. Prayer meeting every Tuesday evening 8 p. m. Ladies' Aid society every Friday at 2:30 p. m. Mrs. E. A. Scott, Pres. Preaching at Kinsey school house on the first and third Sunday mornings. Sunday school at 10 a. m. James Lease Supt. All are cordially invited to attend.

Christian Church, New Point.

Sunday school, 9:30 a. m. Preaching on the first and third Sundays in each month, 11 a. m., and evening. Y. P. S. C. E. every Sunday evening, 6:30 p. m. All are cordially invited to attend.

Curzon Christian Church, Bluff City.

W. H. Hardman, Pastor. Preaching on the second and fourth Lord's day at 11 a. m. and 7:30 p. m. Bible school each Lord's day at 10 a. m.

Methodist Protestant.

J. L. Wallace, Pastor. Preaching at Highland on the first and third Sundays of each month. Morning, at 11 o'clock. Evening, at 8 o'clock. Sunday school at 10 o'clock every Sunday morning. Preaching services at Oak Grove school house every first and third Sunday afternoon, following Sunday school. Sunday school at 3 o'clock every Sunday afternoon.

Oregon Protective Association. Meets the first Saturday afternoon in each month at 1:30 p. m. at the office of R. C. Benton. S. M. Stout Secy.

Christian Science.

Services: Sunday 11 a. m., Wednesday 8 p. m. over C. O. Proud's drug store. Reading room at same place open Wednesday 2 to 4 p. m. All are cordially invited to attend.

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If you take German Syrup when you first feel a cold coming on, it will save annoyance and suffering. No need to have a protracted cough if you use German Syrup in accordance with directions. A little German Syrup in the beginning is better than a great deal of other stuff after while. 25 and 75 cents. At all druggists.

ABSCESS.

W. H. Harrison, Cleveland, Miss., writes Aug. 15, 1902: "I want to say a word of praise for Ballard's Snow Liniment. I stepped on a nail, which caused the cords in my leg to contract and an abscess to rise in my knee, and the doctor told me that I would have a stiff leg, so one day I went to J. F. Lord's drug store (who is now in Denver, Colo.) He recommended a bottle of Snow Liniment; I got a 50c size, and it cured my leg. It is the best liniment in the world. Abscesses, with few exceptions, are indicative of constipation or debility. They may, however, result from blows or from foreign bodies, introduced into the skin or flesh, such as splinters, thorns, etc. Sold by Hinde Drug Co.

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